

# THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

SEPTEMBER, 1876.

## CONTENTS.

### EDITORIAL.

DEATH OF REV. E. P. SMITH—OUR LAST APPEAL FOR THIS FISCAL YEAR	193
ANNUAL MEETING—REGULAR CON- TRIBUTIONS TO ESTABLISHED SOCI- ETIES—MISSIONS	194
WORDS FOR THE HOUR	195
THE HAMBURG MASSACRE	196

### COMMUNICATION.

THE OPEN SORE OF THE WORLD. (Rev. G. D. Pike)	196
--	-----

### FREEDMEN.

TENN. NASHVILLE. Evangelistic Labors.	197
" MEMPHIS. Le Moyne School— First Graduates.	199
GA. ATLANTA. Ordination of a The- ological Student. By Rev. C. W. Francis	200
S. C. GREENWOOD. Brewer Normal School	201
ALA. SELMA. Burrell School. By Mr. E. C. Silsby	201
" ATHENS. Dedication of House of Worship. From Rev. H. S. Bennett.	202
" " Closing Exercises of School —Pupils kept from school by pov- erty. By Miss M. F. Wells.	203

### PRESS UTTERANCES.

T. 47. SIDING 3, 9663. From the Congregationalist	203
FACTS ABOUT THE NEGRO. From the Independent	204
THE LESSON OF MISSISSIPPI. By Jas. Redpath. From the Independent.	205
THE NATION'S PERIL. From the N. Y. Witness	206
THE FUTURE OF THE NEGRO. From the Southern Workman	207
FRED. DOUGLASS AND THE A. M. A. N. Y. Witness	208

### CHINESE IN AMERICA.

CAL. SAN LEANDRO. Letter from T. M. Oviatt.	209
--	-----

### OUR SUNDAY-SCHOOL LETTER.

POETRY. Insight	212
-----------------	-----

### FAMILY CIRCLE.

Little Door-keeper—Rain from Heaven	212
Jesus, Lover of My Soul	213

RECEIPTS	213
----------	-----

For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

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# American Missionary

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## AMERICAN MISSIONARY ASSOCIATION.

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### DEATH OF REV. E. P. SMITH.

It is with deep sorrow of heart that we announce the death of our beloved fellow-laborer REV. EDWARD P. SMITH. We have only these brief particulars: He sailed for Africa in the spring, as we have already announced, to survey the field of our African missions. He reached the mouth of the Gambia April 29th, and Sierra Leone May 1st, and on the next day at evening he went to Good Hope station on the Sherbro Island. He wrote, "I was down with a hot fever when the steamer came to the wharf at Good Hope."

Our next information was contained in a letter from Mr. Burton, dated Freetown, July 7th, in which he says: "I have been made very anxious about Mr. Smith by news that I hear from the captain of the steamer just in from the coast. He tells me that he was very dangerously ill at Accra or Cape Coast as he passed there two weeks since."

A letter received this morning (Aug. 14) from Rev. O. H. White, D.D., dated London, July 31, says, "A telegram from Madeira, dated July 27th, says "E. P. Smith dead," signed by Mr. Burton.

Bro. Smith was always ready to face dangers from which other men shrank. He died as he lived, at the post of duty. Fuller details of his death and self-sacrificing life will be given hereafter.

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### OUR LAST APPEAL FOR THIS FISCAL YEAR.

This month (September) closes the fiscal year of the American Missionary Association, and with it must come the decision whether its debt shall be increased by borrowing money or leaving the missionaries and teachers unpaid. The facts are briefly these: In June a deficit of \$12,000 was threatened; appeals were made and the responses in July gave hope of relief, but the receipts thus far in August (12th) are falling off. Our only hope of an even balance sheet for the year is that our receipts from all sources for September shall aggregate \$20,000. We know the pressure on business, but we are persuaded that if the friends of the colored



race will give the thought and time needed to send in promptly what *they can give* the amount will be made up.

#### ANNUAL MEETING.

The Annual Meeting of the American Missionary Association will be held in Fitchburg, Mass., commencing on Wednesday, October 25th at 3 o'clock, P. M.

The sermon will be preached by Rev. N. J. Burton, D.D. of Hartford, Ct. Other speakers will be announced hereafter.

A cordial welcome of invitation is extended by the people of Fitchburg. A full representation of the churches is earnestly desired.

#### REGULAR CONTRIBUTIONS TO ESTABLISHED SOCIETIES.

In conversation recently with an intelligent and liberal Christian gentleman, he remarked: "In these hard times I shall strive to keep up my regular contributions to the established missionary and benevolent causes, and not encourage new enterprises."

There is wisdom in the remark. A new enterprise may be never so worthy, but the hard times is a good reason for not launching it now. The established Societies have large funds already invested, many men and women are employed and great interests to the cause of Christ are at stake. Vacillation and curtailing not only injures individuals but begets a weakness that is the prelude to failure.

#### MISSIONS.

"THE most valuable part of the progress of foreign missions during the past century has been the improvement in the methods of conducting missionary work. At the outset missionaries confined themselves chiefly to school labors. It was considered a great triumph to have gathered a number of heathen children together and to have taught them the rudiments of learning. The older friends of the American Board will remember what enthusiasm these schools awakened at home and how eagerly the support of this or that child was subscribed for, on the condition that it should bear some name dear to the American giver. Indeed, it was difficult to get enough heathen pupils to meet with the generous demand. Readers of Dr. Anderson's very useful "History of Missions in India" will recall the zeal with which higher learning was introduced among the Ceylonese of Jaffna, and how the triumphs of American science over heathen knowledge were felt to be triumphs of the Gospel itself, although no one was converted by them. Now preaching has taken the foremost place in mission work. The schools have not been neglected, but stand on a better basis than ever; and education is the more highly esteemed because the heathen are obliged, in a considerable measure, to pay for it. Preaching, however, in most missions engrosses the first attention, and in some fields—as among the Karens, the Kols, and the Santhals—has produced remarkable ingatherings of converts. Then, again, at the commencement of the more recent missions, less than a century ago, the convert was, often, not expected to support himself, much less to contribute to the support and the spread of the Gospel. A great change has taken place in this respect. A large portion of the mission churches of the various societies are now under the care of native pastors, so that the foreign missionary in Asiatic Turkey, or in South India, or in some parts of China is free to act as evangelist to the masses without, or as superintendent of a number of native workers engaged in their respective congregations. In various parts of heathendom church councils and conferences have been formed, largely composed of native pastors and preachers, and often under their superintendency."

*N. Y. Independent.*

We reprint the above to show how "history repeats itself." The experience of the American Board in regard to schools and preaching is the same as that of the

American Missionary Association in the South. We began there with schools—primary Christian schools. No other than primary schools were possible, for the people were children; none but *Christian* schools were desired, for the people wanted to reach the Bible and know about Jesus.

These schools, with the progress of the people, grew into Normal institutes and incipient colleges, and now they are annually sending forth their scores and hundreds of teachers and preachers to carry learning and a better knowledge of the gospel to the masses.

Now comes the era of preaching. The institutions of learning will not be neglected, nay they will be made more effective, but they must hereafter depend for their support and for new buildings, as other colleges do, on the large and special gifts of individuals, and not upon missionary contributions from the churches. As rapidly as possible the Association will bring about this change.

The most practical and least expensive mode of beginning this enlargement of church work is to plant *mission stations* near the schools, which as fortresses can send out their trained soldiers to teach and preach. Indeed, the theological student while pursuing his studies can go out to these stations for the Sabbath and return on Monday—thus benefiting both people and student. A building costing \$200 or \$300 will meet the present wants of such stations, and will serve for both a school-house and church. It is the hope and aim of the Association to plant a number of such mission churches this year, and to push forward the work more rapidly and over wider sections of country as fast as the means can be secured.

Already are conferences of churches formed in the South, capable of counseling as to the location of these mission stations and of exercising a watchful care over them.

An intelligent ministry and a pure church, are the great needs of the colored people of the South. From these sources only can there come Christian homes, a thrifty and intelligent industry, a people fit for the franchise, and streams of Christian influences to bless the people in this land and carry the gospel to Africa.

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#### WORDS FOR THE HOUR.

We publish to-day a number of articles copied from the religious press. We can offer our readers nothing better or more timely. Each article has probably fallen under the eye of a portion of our readers, yet each will be new to some, but the facts and sentiments uttered are worthy of re-perusal and of thoughtful pondering.

The two articles from the *Independent* (pp. 204-5) contain some expressions that we might modify if we were to write them ourselves, but there are other utterances in those papers that should ring in the ears and sink deep into the heart of every patriot and Christian in America. Indeed, to use Jefferson's words, "we tremble for our country," unless the nation can be aroused to their importance. We repeat some of these sentences here that we may italicize and emphasize them:

*"There is but one single remedy; and that is the Bible and the spelling-book, the preacher and the teacher. Our people are strangely blind to the danger, and forgetful that they must educate the men whom they have made voters. There is no peace for the South so long as this state of things continues."*

*"We ought never to have given the Negro a vote, or we ought to have forced him to learn to read, and built a school for him in every township."*



## THE HAMBURG MASSACRE—A TEST CASE.

The tragedy at Hamburg, S. C. deserves special attention. It presents the best possible conditions for testing the ability of a Southern state to protect its black citizens. In the first place there is no question as to the main facts—they are open, palpable and unjustifiable; as candid Southern men, like Senator Lamar, are willing to admit. In the next place, Governor Chamberlain, an able, honest and energetic man, seems determined to do his whole duty, and the President of the United States has publicly assured him of whatever support the general government can render.

Here then the issue can be fairly tried. If a state, with a large majority of colored people, and a Governor whose earnest aim is to protect them, cannot secure that protection, then the remaining test will be: What relief can the national government afford?

The trial should be watched closely by the North, and Governor Chamberlain should have its cordial sympathy and moral support.

## COMMUNICATION.

## THE OPEN SORE OF THE WORLD.

BY REV. G. D. PIKE.

Over the grave of Dr. Livingstone in Westminster Abbey, the following words are inscribed: "All that I can add in my solitude is, may Heaven's rich blessing come down upon every one, American, English, or Turk, who will help to heal this open sore of the world."

Livingstone here refers to the slave-hunting grounds, from which the slave-markets of the world have been supplied for 3,000 years. Few are aware of the extent of the country of which the African traveler wrote. By turning to a map, it will be seen that the portion of Africa lying in the tropics, measures at its greatest width 4,500 miles, while its greatest length is more than 3,000 miles, or equal to the distance from Montreal to South America. Recent explorations have revealed that Africa is like an inverted dish, with highlands and lakes more than 3,500 feet above the level of the sea. The aggregate length of these tropical lakes is more than 1,000 miles, while their coast lines are four times as great. Lieut. Cameron speaks of the land lying at the southward as of un-

speakable richness; while Mr. Southworth writes of 140,000,000 acres of the best land in the world, lying north of these lakes in Ethiopia, and Dr. Schweinfurth tells of lands on the equator, westward, abounding with such fertility and natural scenery, as would be fitting for Paradise itself. The people of these realms are said by Dr. Livingstone, to have better shaped heads on the average than Europeans, and to be neat and industrious. Mr. Stanley speaks of pale-faced mountain tribes adjacent to Victoria Lake; while missionaries from many localities, testify to the fine physical and mental qualities of different tribes of the interior.

It is somewhat deplorable, that in this vast extent of country, very few missions have been sustained inland. On the west coast, the Wesleyan Methodists of England are expending about \$100,000 annually. The Church Missionary Society of London have long sustained missions, both on the west and east coast, and are still expending an amount equal to that given by the Methodists. During the past twelve months, since Mr. Stanley made his earnest appeal for missions in Mtesa's kingdom, the people of Great Britain have given about \$150,000, in gold, for

planting and sustaining missions in the lake regions, upon the slave-hunting grounds of the world. In the face of all these facts, the apathy among American Congregationalists respecting this vast mission field is remarkable. The denomination that has given the most for the achievement of negro emancipation in the United States, has not, during the past year, contributed a dollar through any organization of its own for missions in tropical Africa. The successful efforts of the American Board are in the temperate zone, and the Mendi Mission of the American Missionary Association located in the tropics, is sustained by a fund donated by a Wesleyan Methodist minister. Eighty millions of souls in the vast slave areas of this continent are untouched by our efforts. Possibly, however, our duty at present may be in another direction. It has been found almost impossible to sustain missions, through the agency of white men, in equatorial Africa. A majority of them die from the effects of the climate, whereas a majority of black men going there be-

come acclimated and live. Tropical Africa seems to have been preserved for the black man. Its riches are for him. The glory of its future civilization is for him. Its mission fields must be cultivated by him.

While, therefore, the rest of Christendom is pouring the balm of its wealth and missionaries into this "open sore," ought we not to prepare our American freedmen to occupy these lands for Christ, as an expression of our interest in a country that has been wronged by American cupidity for hundreds of years? The zeal for the extension of Christ's kingdom, together with disorders at the South, and the discouragement of the Negroes since emancipation, on account of their social and political condition, has turned the thoughts of large numbers towards their father-land. They are ready to go. Can we do less than to fit them after the Puritan plan and send them forth? Shall not our increased contributions for this purpose equal the donations of the English in response to the appeal of the great American explorer?

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## FREEDMEN.

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### TENNESSEE.

#### EVANGELISTIC LABORS.

##### Fisk University, Nashville.

The following letter from Mrs. Spence of Fisk University, may need a little explanation. At the close of the last school year, it was decided to employ two Evangelists from the institution to labor in the State, during the summer vacation. Mr. Anderson and Mr. Park were chosen for this office. The extracts from their letters, as given below, will tell a little of the work they are doing. Mr. Moore was left in charge of the mission near the old school buildings, and of the Young Men's Christian Association formed among the colored people. A Bible Reader was also appointed to labor during the season.

Everywhere the Evangelists are received by the people gladly, and every-

where they are ready to welcome their higher religious teaching, their quiet and godly teaching, so different from what they usually hear. They have had no remarkable conversions, though they have had conversions, but they are doing what we sent them out to do. They are diffusing among the people new ideas of morality, of temperance, of Christian living. They are planting the seeds of a new spiritual life.

Then the reflex influence on themselves and on the young people has been equally great. The young people caught the spirit of it at once. There never was such a religious time in the institu-



tion before. If one could measure religion like distances, I should say the institution had gone forward hundreds of miles since last year. At least six or eight of our young men are teaching and preaching, and all of them have Sabbath-schools, and are full of ideas of Christian work. They are selling Testaments and giving them. One young man wrote me he had sold fifty, and sent for more.

Whenever two or three of them are together, they observe Wednesday night as prayer-meeting night, and often one will write that he remembered "last night," being Wednesday. Mr. Moore is doing his city missionary work, and building up a little church.

The Bible woman is going her rounds. She has, almost without instruction, laid out the city into districts, has her regular places and persons, reads to a great many sick, prays with all that will let her, and feels greatly blessed in her work, says the Lord helps her. She has also a nice mission Sabbath-school, and in her rounds picks up a good many scholars. With her sweet Christian spirit, she sends them to the nearest school. To use her own quaint words, she "strengthens nearly every school in the city."

Then the Y. M. C. A., organized just before I left by Mr. Spence, and afterwards extended to take in the city, is doing a great work; holding open air meetings, and reaching a large class of people outside of religious influences. One of the best things that Mr. Moore is doing, is down at our old school buildings, now rented out as tenement houses, where he has a room for the summer. He has gathered the people together, and calls them "his family," and every evening at eight he rings his Chapel bell, and has family prayers with them. He says they often stay to sing and talk with him. Then he has invited the young men of the city to his room for religious conversation and

prayer. All these forces have a power, that is among the things that are unseen and eternal, and must be felt among the people. I have letters all the time from the young students, and particularly from the two Evangelists. They seem to be very painfully impressed with the low condition of the people. One of them says, "the more I look, the more I see the need of godly men and women," and again speaking of the condition of the masses of the people, he says, "what are *two*, where there is so much to be done;" but takes courage when he remembers that "God often does great things by very feeble means."

One of the most encouraging things about them is the sweet and humble spirit they show. They feel their own weakness; attribute all their success to the goodness of God; say He opens the hearts of the people, and He gives them words to say.

Their expenses have not been great, and they seem to be very careful in the use of money.

The following are extracts from the letters of the two Evangelists:

*From L. C. Anderson.*

I wrote to you about a week ago, and I spent such a pleasant and profitable time yesterday in this work, that I could not put off writing to let you know what the Lord is doing for us.

Yesterday (Sabbath) I arose in the morning weighed down as I thought by the great work, but I just bowed my head in secret prayer, and told it all to Jesus. Peace of soul followed. Something seemed to say "cast thy burden on the Lord," and I did so. God held me up in his spirit, so that I know good seeds were sown, whether the ground was ready to receive them or not.

After the meeting, I told the minister that we would be glad to hold two more meetings with the people, if possible, and to ask the people if they would like to attend. He put it to a vote, and nearly the whole congregation rose.

Later he adds—



We had a precious season while at Decatur. God continued to pour out his blessings fresh every morning, and new every evening. We staid there eight days, and preached eleven regular sermons. Sometimes we preached twice on one night; five times on the Sabbath. We had concluded to leave on Monday for Courtland. But Sunday, after sermon, the minister (an old man of no education,) laid his trembling hands on our heads, before all the people, and asked God to bless and make us powerful in the work, and I did feel that could you have seen that old, grey-haired servant of God, standing as a soldier to do the command of our Master, with his feelings almost beyond control, raise his dim eyes to Heaven, before the congregation, and then invoke the blessings of Heaven upon the cause in which we are engaged; if *you* and the good friends of the Redeemer North could have seen this picture, your hearts would have been stirred up to a renewed effort to build the walls of Zion. The whole congregation was alive, and the old man asked if we would preach on Monday night, and seeing the great interest, and the anxiety of the people to hear of God, I told him I would stay over and preach. The congregation was very large.

We left Decatur on the 18th for Courtland, where we did not meet with much success.

Then we came here, where the Lord prepared friends to take care of us, also He prepared a field for us to enter in and work in a revival effort. The people are very friendly, and have a willing spirit to do for the cause of Jesus what they can. So almost everywhere we are kindly received, and the doors of the Church are thrown open to us.

*From Mr. Park.*

We held a meeting in the Trinity School Chapel, and had a very good audience. I know that it is the Lord who is opening the hearts of the people. He has helped us all the way, and we always ask him to make us mouths for him to speak through, and he has done it. He is with us continually, and is giving us health and strength and friends.

We labored eight days in Columbia in a union meeting. Mother was one of the inquirers. I think she has been changed—she is afraid to confess it.

She seems afraid to take hold of the great promises of God. An old lady was also in very nearly the same condition, and I believe that she is converted, only she has laid out a certain plan for the Lord to bless her, and she cannot believe it, because it did not come in her way. Six other poor souls were deeply interested.

### LE MOYNE SCHOOL.

First Graduates—Influence of Teachers.

*From Prof. A. J. Steele, Memphis.*

The year has been of unusual import, because at its close our first graduates were sent out. At the beginning of the year, the senior class numbered eight; of this number, all but two lacked means to complete the course, and were obliged to teach during a part of the year—so that the class numbered but two—these graduated with honor to themselves and to the school.

There is now a much stronger desire with the members of the school to remain at their work steadily, till the course of study is finished. The honors of graduation, and of holding the diploma of the institution, are very much coveted, and will be most earnestly worked for. Our senior class for next year numbers not far from twenty.

While the stringency of the times has compelled many of our students to quit their studies for a time, we find some satisfaction in the fact, that most of them have been teaching in communities where they have exerted a great influence for good.

I am fully convinced, that just now, more than at any other time since emancipation, are the destinies, the future weal or woe of this great race, being shaped, and moulded into those forms, which will hereafter ever characterize them as a people. It is seldom that the child forms permanent traits of character before the age of ten or twelve, the years up to this are years of reception rather than of assimilation or charac-

ter-growth. So with this people, through their babyhood as responsible beings, for ten or twelve years now, they have *been receiving*, and *been acted upon* by the forces and influences about them. An age is now reached when they can no longer remain passive; they must and will begin to *act*, and in independent action alone is strength of any kind developed.

How necessary, then, at this time, when forces and influences begin to tell directly as their power in the process of assimilation and character formation, with the masses of the colored people of the country, that the forces acting for *good* be *augmented* instead of *diminished*, or cut off altogether, as is now threatened.

"There is a tide in the affairs of men,  
Which when taken at its flood leads on to fortune."

I can but think that with the colored race this tide has now reached its flood height, and if not taken advantage of, the ebb will surely come, and leave the race stranded, as has actually been the case with portions of the race in St. Domingo, and other islands off our coast, and with other races in Mexico, and the states of South America.

## GEORGIA.

*From Rev. C. W. Francis, Atlanta.*

### Ordination of one of the Theological Students.

It is a matter to be gratefully noticed, that another young man, educated under the auspices of the A. M. A., has entered upon the work of the ministry. George S. Smith, of Savannah, who received his early education in the schools there, if a man who learns to read when twenty-five years old can be said to have an early education, and has just finished a course of study at Atlanta University, was ordained as an Evangelist at Storrs Chapel, in Atlanta, July 13th, and im-

mediately entered upon service with the church in Raleigh, N. C.

The examination on this occasion was particularly well sustained, and exhibited a very satisfactory religious experience, and a clear understanding of the main points of religious doctrine. That which interested me, however, more than any thing else, was his simple narrative of the efforts made in his behalf by the first teachers in Savannah, while he was yet a wayward youth, and there was little promise that the efforts for him would not prove fruitless. If any of those teachers had been present, they could not have failed to recognize the fruit from that early sowing, and the fulfilment of the promise, "Cast thy bread upon the waters, for thou shalt find it after many days."

The evidences we meet with, from time to time, of the fidelity of those early laborers, is a source of inspiration and good cheer to those who are permitted to remain, and enter into their labors, and certainly ought to bring comfort and joy to those who have been laid aside from active service, or are toiling in other spheres.

The largest part of the work of the A. M. A. is of such a kind that its results cannot at once be reckoned up and measured; its influence is rather pervasive, like the atmosphere, affecting the general tone and sentiment of whole communities. And estimated in this way, there can be no doubt in the minds of those familiar with the situation, that these labors have been among the most precious and fruitful of this generation. There is much in the condition of the South to render anxious every lover of his country, and oppress the heart of every Christian, but how much more gloomy the outlook would have been, and how much more remote the day of better things, if society had not to a great extent been permeated by the influence of this company of good men and women, who have carried the



gospel of Christ to the lowest and most despised. They are already recognized by thoughtful and liberal men as genuine benefactors.

Now and then an occurrence like this ordination shows us speedy and valuable results, and we may hope for increasing power and momentum for the whole work, when these recruits who have been trained upon the soil shall be fairly at work. And, besides, we hope for an added inspiration, at no distant day, from the example of a few, at least, taking up the service in Africa. May the faith and benefactions of the good people, who have stood by the work so long, and have already secured so much more than they realize, still continue with increasing blessings.

## SOUTH CAROLINA.

Brewer Normal School, Greenwood.

Thursday, June 29, completed another page in the history of the Brewer Normal School—another year of its labor and usefulness. The examinations took place on Tuesday and Wednesday, the 27th and 28th, and manifested an appreciable degree of inquiry and study on the part of the students. Rev. F. E. McDonald, pastor of the M. E. Church, at this place, and recently from Claflin University, Revs. Spearman, Perrin and Mance of the A. M. E. Church, and Hon. J. A. Spencer, Representative from this county, were among the distinguished visitors present, and expressed themselves as pleased with the proficiency exhibited. The closing exercises, consisting of singing, recitations and declamations, occurred on Thursday night. The large school-room, which was tastefully decorated for the occasion, was filled to overflowing with an interested audience. The declaimers gave promise of future action and eloquence far beyond our expectation. The past year has been an un-

usually prosperous one, and the future of the school is very encouraging.

## ALABAMA.

ANNUAL REPORT OF BURRELL SCHOOL,  
SELMA, ALABAMA.

*By Mr. E. C. Silsby, Principal.*

The session of Burrell School for 1875-6, having closed, it is proper that I should give an outline of the condition of the School.

### Attendance.

The attendance of pupils has been generally good, especially in the higher grades. The enrolment for the year is 381; the average attendance 210.

With the exception of the Grammar Department, there have been periods when all the available space in each room was occupied, making the admission of new scholars practically impossible.

### Hindrances.

We have met with them. We have been accused of proselyting the children; running the school in the interest of the Congregational Church; lecturing and even punishing pupils for not attending the Sabbath-school of that church, and in various ways showing partiality to those that do. These reports were carried to the ears of Capt. Ward, our City Superintendent, and upon receiving a communication from him, I set myself vigorously at work to let the truth of the matter be known. I submitted the question to the entire school in the presence of a number of visitors, and in the presence of the accuser to Capt. Ward, and our justification was complete. I was gratified to receive from the Superintendent the assurance that he was thoroughly satisfied with any statement I might make.

During the winter holidays, when temptations beset the young so thickly, a number of our promising scholars, members of the Temperance Society con-

nected with our school, broke their pledge. We were encouraged afterwards, however, in seeing them renew their vow, or promise to do so when opportunity afforded.

#### Improvements.

It is gratifying to note that improvements have been made—in studiousness, in regularity of attendance, and in a growing tendency on the part of the pupils to remain in school for a longer time than formerly. As there has been less falling off in attendance, we have been able to carry scholars further along, and thus raise the grade of the school higher than it has ever been before.

The pupils are more cleanly in person, and are dressed better than in some preceding years. Marked improvement has been noticed in a number of individual cases, in respect to conduct in and out of school; more gentleness in manners and bearing, more deference to the wish of teacher and schoolmate, and less of rudeness and heedlessness observed.

We have been blessed with a work of grace in our school this year, concerning which I have written heretofore, and nineteen have professed their faith in Christ. A number of these have united with some church. Our school prayer-meetings held every Tuesday afternoon have been usually quite interesting, and, I trust, a source of strength to the young Christians in our school.

The Sabbath-school work has been growing. A number of Mission Schools are in operation, sustained almost entirely by members of the classes in our morning school.

We closed our school with an exhibition at night. The exercises presented consisted of songs, dialogues, tableaux and recitations, and the entertainment was well attended. A small admission fee to those not connected with the school was charged, to be applied in the purchase of charts &c. for the rooms. In this connection I must refer to Douglass Miller, a former student. He is a

hard working boy of about 15 years, employed in the oil-factory here, and at his task from 6 in the morning until 10, and sometimes later, at night. He was intending to be present at the exhibition but his work prevented him, and a few days after, he came to me, saying: "Mr. S., I couldn't be at the exhibition the other night, but I want to help in fixing up the building. Here is 25 cents." That boy, if he keeps on, will make a *man*. This is not the first time that he has shown that he possesses character. Last winter, he came twice a week to the "Home" to recite his lessons to one of the ladies, in order that he might not fall so far behind his class in school; this, after working all day.

—••—  
*From Rev. H. S. Bennett.*

#### Dedication of the house of worship at Athens.

I have just returned from Athens, Ala., where I have been to assist in the dedication of the beautiful little church, which they have just finished, and I write to give you some impressions of the field in that village and the surrounding country. The occasion was a delightful one. In the morning of the Sabbath, July 2nd, I preached and administered the Lord's Supper. That season was rendered doubly precious by the conversion of one of the women for whom many had been praying for a long time. She was very happy and the whole audience rejoiced with her. The dedication took place at 8 o'clock, P.M. The house was filled to overflowing by a deeply interested audience. The capacity of the building is about two hundred and twenty-five, when all the seats are taken. It is a little gem about 24x36 feet, of brick, and is beautifully finished inside. All classes agree that it is the neatest church in the place. The choir of the school had several beautiful anthems ready for the occasion. I preached the sermon from Romans 1: 16. Rev. Lindsey A. Roberts, the pastor, offered the dedica-



tory prayer, and Miss M. F. Wells, the principal of the school, gave a touching history of the struggles of the little band in their efforts to build this church. The exercises were interesting and the congregation were deeply impressed.

The church is now the strongest colored church in the place. It has about fifty members, who are the young and intelligent pupils of Miss Wells' school.

The pastor, Rev. L. A. Roberts, is gaining in the esteem of the people both white and colored. He is a good preacher, but is much in need of books. I told him that I would do what I could to supply that want. Can you not, in some way, replenish his library?

A few months ago, a powerful revival brought upward of thirty into the church, the influence of which I could feel while there. Miss Wells has built her life into that school and church.

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*From Miss M. F. Wells, Athens.*

Interesting closing exercises of the School—Pupils kept from School by Poverty—Needs of the people.

We are just through with the closing exercises of the school. We had a very large and enthusiastic audience of the colored citizens of Athens; also a few white gentlemen—who expressed themselves highly pleased with what they saw and heard. We, as teachers, were greatly gratified by the creditable manner in which the students acquitted themselves, and we feel greatly encouraged by the general progress of the school and church this year.

The hard times have compelled many of our best students to leave before the close of the year. This has broken up our classes sadly, and now that the remuneration they get for teaching is so small, they will be unable to attend school next year unless they can be aided from abroad.

We hope, however, for a large number of students from the country, who are

now in the schools taught by our students. Many such have the prospect of fine crops, and they are enthusiastic in their desire to attend the school which has trained these teachers.

Our students seem to arouse a good deal of interest among the people wherever they go, and will, we trust, add many "spots" to the already "spotted reputation" of the American Missionary Association. Many Sunday-schools are being established, and I have constant calls for Bibles, books and papers, and singing-books, which I have no means to supply. Many cases of destitution and suffering, also, are found which we have no means to relieve. This struggling people *must* be aided, or they sink in a wave of degradation and infamy. Oh, what need of earnest prayer and unyielding faith to sustain those who see and realize the peril that threatens our beloved land. God grant that this centennial year may witness a mighty uprising of Christian people everywhere, to beat back the powers of darkness, which are creeping so stealthily but surely over the land.

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## PRESS UTTERANCES.

[From the Congregationalist.]

T. 47. SIDING 3.9663.

Rather a cabalistic caption, we admit; but the reference is not to an apothecary's formula for mixing a cholera draught, nor to one of Dr. Cumming's equations for solving the mysteries of Daniel or Revelation. We simply put it into the reader's hand, on his way to Philadelphia, a direction to one of the interesting precincts of the Great Exhibition, "T. 47. Siding 3.9663." It is the official designation of the quarters set apart to the exhibit of the American Missionary Association, at this latest and finest of world's fairs.

Midway of the vast main building, in a secluded corner of the south gallery,

a-front the central transept, surrounded by other educational exhibits, and facing an extended and brilliant scene, is the snug but sufficient apartment wherein are massed some evidences of the progress and place of the negro in American history. Here hang maps of the country, hope-starred, as it were, with the schools that have sprung up all over the South under the fostering charge of the Association. Here are views in detail of many of those schools—Hampton, Nashville, Atlanta, with samples of their work in drawings, exercise books and examination papers. Here is a huge oil portrait of the Jubilee Band—sweet singers of our new Israel; with companion portraits of the Earl of Shaftesbury and the lamented Livingstone, typical, the one of the friends, the other of the mission, of the Christian freedmen. And all around are hints of that marvelous story of progress out of darkness into light which will remain to be told to the end of time. Here, in the spirit, are they who through faith subdued a kingdom, obtained promises, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.

Yet, after all, how meager the display compared with the work to which it points! In this little room lies done up the sublimest chapter in the record of the century. Yet American slavery has no representation save in the memory of the visitor. American emancipation has no representation save by implication. Of the education, the intelligence, the self-development, the manhood, the rising purpose, the undoubted capacity, the destined future of the American negro, there are only suggestions.

Here, then, in this narrow and retired spot, looking forth upon the grandeurs of the largest building, and the splendors of the finest material exhibition the world has ever seen, the thoughtful spectator finds himself standing in a yet grander house—a house not made with hands; confronted with a finer exhibition

—even of things that are unseen and eternal. There is a world that shall not pass away; one touches the confines of it here. "Seest thou the great buildings? There shall not be left one stone upon another that shall not be thrown down." And all their wealth of contents—bright jewels and precious metals, fine works of brush and graver and mighty works of hammer and forge, shall all fade and crumble and perish. But the mind that discovered, and the skill and taste which molded, these shall abide. The truth which makes a people free, the righteousness which exalteth a nation, and the peace and joy which are in the Holy Ghost—here we reach the kingdom which cannot be moved. And what are the fabrics of English looms, the rare handiwork of French and Russian artisans, the curious effects of Chinese and Japanese design, compared with the one great spiritual product of America's century, the liberty of a race enslaved and a beginning upon its enlightenment?

There are more imposing precincts in the exhibition than "T. 47. Siding 3.9663;" but to the Christian patriot can there be one more suggestive? Go and see.

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*From the Independent.*

#### THE FACTS ABOUT THE NEGRO.

MR. JAMES REDPATH gives some of the facts about the Negro in the South in the present number of *THE INDEPENDENT*. He has found him in Mississippi "timid, unarmed, illiterate," and where he is in power it is "the bottom rail on top," and a rotten rail at that. The problem is an absolutely insoluble one for the present generation, for whichever way we turn is death. Let the Negroes exercise their rights as citizens, and their government is almost sure to be corrupt; but the alternative is Hamburg massacres and virtual disfranchisement and slavery.

Mr. Redpath does not see any hope. If there is any, it is afar off and it de-



pends on the faithfulness of the friends of the Negro. It consists in education and Christianization—a very slow process. Mr. Redpath notices the ignorance of the Negro. He does not mention their immorality and superstition.

This phase is one which we have more than once alluded to, and in such terms as to excite the anger of some colored Christians at the South; but it appears to us evident beyond all contradiction that large bodies of the so-called Christians among the colored people of the South are sunk in an immorality and superstition that hardly have their parallel in any foreign land to which we send our missionaries. We know the Rev. J. H. Shedd, President of the Biddle Memorial Institute, at Charlotte, N. C., to be a wise and impartial observer. He was for some time a faithful missionary of the Presbyterian Board in Persia. He writes to *The Evangelist* that the condition of the Negroes in the counties to the south of him is most disheartening. In portions of South Carolina there are counties with but a single house of worship for the colored people, with preachers utterly ignorant even of reading, and almost totally without schools. The preachers are described as men who change their wives as easily as in the days of slavery, and their people are quite as devoid of morality.

That this testimony is true—not only of the Carolinas, but of all the Gulf States—we have no doubt. There is but one single remedy; and that is the Bible and the spelling-book, the preacher and the teacher. Our people are strangely blind to the danger, and forgetful that they *must* educate the men whom they have made voters. There is no peace for the South so long as this state of things continues. And yet the Presbyterian Church last year gave only \$50,000 to the evangelization of the freedmen, while it proposes this year to give nine times as much to white home missions, and eleven times as much to the heathen abroad. That

schedule and some others need revision.

## THE LESSON OF MISSISSIPPI.

BY JAMES REDPATH.

(Extract from the Independent.)

I never experienced so keen a sorrow, connected with public affairs, as during my visit to Mississippi. I never had so profound a contempt for what is called the conservative Republican policy. We ought never to have given the negro a vote, or we ought to have forced him to learn to read, and built a school for him in every township. He has shown that he is not fit to rule in Mississippi. He is the dupe in peace of black and white demagogues; and, alas! in war—for the last campaign was a military revolution—he is the only victim who suffers from our sins of omission. The Negro county governments in Mississippi bore the same relation to orderly Republican administrations, that Negro minstrelsy burlesques bear to the divine symphonies of Beethoven. What right had we to expect a better result?

Fellow Republicans, it is idle to denounce the South. We are to blame. We knew the Negro to be timid, unarmed, illiterate; and yet we left him in the midst of the fiercest fighters on this planet, and expected him to rule them. In Mississippi, his power went down in violence and blood. So will it disappear, unless we act promptly, in South Carolina and Louisiana.

It is the greatest problem of our time, and a most complex problem. Let me state it broadly. If we give complete military protection to the Negro in all elections in South Carolina, Mississippi, and Louisiana, where there is a large black majority, we shall establish a system of government, which no white race on this earth either ought to endure or will endure. That is one side.

And the other side of the problem reads: If we fail to protect the Negro in the right of suffrage, we thereby sur-

render the states of South Carolina, Mississippi and Louisiana to the same brutal banditti who drove those communities into civil war.

As Mr. Tweed remarked: What are you going to do about it? We must do something. Masterly inactivity means dastardly surrender. To begin with, we must comprehend the situation, and, above all, we must not lie about it. And we must remember that, after all, the Negro has duties; and that, after all, the rebel has rights, too.

*From The N. Y. Witness.*

#### THE NATION'S PERIL.

A million voters may be found to-day in the South who cannot read the ballot they will cast next Fall for Presidential electors. Yet this terrible fact seems to produce no unusual alarm. We meet with no popular enthusiasm in reference to the immediate and universal education of this mass of ignorant voters. Account as we may for the present indifference to what should awaken in all thoughtful citizens the utmost consternation; the duty of the hour is to arouse public feeling and action in reference to this matter. A nation can afford to be poor, but it cannot safely have any large number of illiterate citizens who may be wielded by designing men to accomplish any bad purpose. The Netherlands were poor, and so were the American Colonies, but they were rich in intelligence and sentiments of honor. The permanency of our Government rests confessedly on the intelligence and integrity of the people. Where anything is trusted to the individual voter, and he is called to pass upon the gravest national and social questions, what can be expected if the grossest ignorance shrouds his mind, and he cannot tell whether or not he is casting the vote his instincts would lead him to prefer. When the war closed it seemed as if the nation realized its duty towards the freedmen, and

for a while nothing was more popular than the educational work in their behalf. Schools sprang up everywhere throughout the South. Benevolent societies, with commendable zeal, sent forth a noble army of gifted teachers, and it looked for a time as if by means of such philanthropic efforts, and the hoped for provision of the States immediately concerned, the illiteracy of the enfranchised race would soon be removed. But the nation has fallen back from this advanced stage of interest and effort, and societies crippled in their resources have been compelled to curtail their educational work. At the present time, amid the depression born of the hard times, and the absorption of the public mind in political matters, the duty of educating the million of colored voters in the South has ceased to be either prominent or popular. Right here, then, is the question which should come once more to the front. In its behalf there needs to be enlisted the old time enthusiasm, which will alone gain for it the attention it deserves, and that adjustment which is possible. Note what the negro has been in South Carolina and Louisiana, where, because of his ignorance, he has become a demagogue, or the victim of demagogues. Note what our religious and educational organizations report as to the efforts of the Papal Church to win them over to its faith, and bring them under the rule of priests. Note the lessening work of such a valued agency as the American Missionary Association through the failure of funds necessary to enable it to prosecute its splendid labors in behalf of the freedmen. These are the signs which attest the nation's indifference to its greatest peril, and show how careless it has become as to that illiteracy which is incompatible with free republican institutions. This is a subject of the gravest public concern, and we make our appeal to all lovers of our country to take up with renewed faith, and sustain with voice and vote and



generous gifts, whatever promises to help to intelligence and a virtuous life this multitude of ignorant citizens. It is a question that needs to be taken out of the sphere of partisan politics, and remanded to the conscience and justice of the American people.

### THE FUTURE OF THE NEGRO.

The article following, is from the pen of a close observer who has had abundant and favorable opportunities for studying the negro character. We commend it to the attention of those who desire to know the facts, and who wish to underrate neither the hopeful nor discouraging features of the case.

*From the Southern Workman.*

THE possibilities of negro culture are no longer a question. To be black is not to be incapable of the highest scholarship.

But capacity for knowledge is not necessarily capacity for progress. Lack of brains is not the greatest difficulty with tropical or oriental races. The Hindoos and the Zulus have poets and orators.

We cannot reason from intelligent negroes, necessarily, to a civilized progressive race. The question with them is not one of special proficiency, of success in one direction—the pursuit of knowledge—but of *success all around*. It is one of morals, industry, self-restraint; of power to organize society, to draw social lines between the decent and indecent, to form public sentiment that shall support pure morals, and to show common sense in the relations of life.

Too much is expected of mere book-knowledge; too much is expected of one generation. The real upward movement—the levelling up, not of persons but of people, will be, as in all history, almost imperceptible, to be measured only by long periods.

It is easy in twenty years to teach a million of colored children to read, but that is not all. Ninety-five per cent. of the Sandwich Islanders, from five to twenty years old, are at school, yet they are decaying. Spelling books do not, as

a matter of course, make manly fibre, and practical self-restraint is not the immediate result of learning. If a plain education increases, as we believe it does, the average man's value by twenty-five per cent., it alone cannot change his nature nor extinguish the passions that he has inherited and that incapacitate him for self-government. That requires time.

Moral force is the heavy artillery that Providence takes sides with. This and not his machinery and manufactures is the success of the Anglo Saxon. In vain has he belted the earth with telegraph wires and tracked it with railroads, if corruption shall triumph over honesty.

This race presents many discouraging aspects, but it is saved and continually improved by a leaven of good and true men whom schools and seminaries of learning yearly supply.

But such men are not so much the product of schools as of home influence. The family is the corner stone of national existence as well as the unit of the church and of society. At the fireside and the family altar is kindled the light that leads to the salvation of a people: here are nurtured the men, and formed the forces, that shape destinies. History abounds in proofs of this.

The Christian home is the point of departure of civilization. Without it schools and churches can do but little, as among the heathen who may be converted to the truth, but so long as they live like savages, no matter what they profess, they only attain to a low standard of morals and easily backslide. As a missionary once said, "They compare well with respectable sinners at home." They may be gathered into schools and into the fold of the church, but the family only can supply the nurture that makes character strong and the conscience quick and sound.

Colored youth, to escape the terrible associations of negro life, the temptations of which are inconceivable to those in good circumstances, and to become better than their fathers, need the training and the refuge of Christian homes. Are they springing up as the result of negro education? Are there signs of social or-

ganization and of some sound public sentiment?

In Norfolk, Richmond, Charlestown and throughout the South, the negro is a considerable property owner. He has over 300,000 acres of land in Georgia alone. As a squatter he lives in squalor; as an industrious tenant he improves; as an intelligent freeholder he builds a decent house, tidily kept, with a pretty garden.

The dead level of slavery is broken; the people are rising or sinking according to their qualities and opportunities; thousands are collected in families. In time we expect to see such diffused intelligence, with self-respect and regard for character, as to create a leading class, creating, by sympathy and unity, a higher negro sentiment, honest and fearless, sensible and not sentimental about the position of the race, making the best of their disadvantages, and, regardless of numerical weakness, trusting in being right and in moral force for controlling influence.

With this directing power which institutions at the South are preparing, the colored race, though weighed down by a mass of degradation, should steadily prosper, gradually passing from subjection to reason; basing their prosperity upon ownership of the soil, and diligence in labor and study, and in whatever their hands find to do. Their children will then grow up in good home influences, and school-teachers will sow their seed in fruitful soil. There will be a success higher than intellectual entertainment, success in moral force, in good sense—success all around.

*(From the New York Witness.)*

#### FRED. DOUGLASS AND THE AMERICAN MISSIONARY ASSOCIATION.

From the subjoined letter of Mr. Frederick Douglass to one of the secretaries of the American Missionary Association, it is manifest that he did not, as some persons have supposed, refer to that society in the remarks he made a year ago, criticising the efforts of many organizations at the North to raise funds in aid of his people. It is due to the Association that Mr. Douglass' indorsement of its aims and efforts should be known, and the misapprehension corrected.

WASHINGTON, D. C., July 8th.

REV. M. E. STRIBBY.—*My Dear Sir:*

I have received your note as to the impression made by certain remarks of mine at Hillsdale, D. C., twelve months ago. It seems that those remarks have been made the ground upon which some of our old friends and donors have refused aid to the American Missionary Association, of which you are, with my friend, George Whipple, Secretary. Now I very much regret this. While in the exercise of my right of religious liberty I differ with the American Missionary Association upon some important points of religious belief; I have always, and do now recognize that society as laboring honestly and successfully for the welfare and education of my newly emancipated race, and as affording an appropriate channel through which the Christian benevolence of the country may find its way to a part, at least, of the needy ones of my race. In what I had to say at Hillsdale, I aimed at two things: First, to inspire the colored people with a purpose of self-dependence, and to assume the full responsibility for their own existence and elevation; and, second, to impress upon the American people the duty of giving us an equal chance in the race of life. I said there, just what I have said a thousand times before, "Give us fair play, and let us alone;" that we need justice, and the protection of the law, more than alms. But while holding this view, I had no idea of discouraging any from the duty of doing what they could or can for us in the absence of fair play. Where no provision is made for our education by State or nation; while we are persecuted and hunted, and our schools are burnt and our teachers beaten and driven off, I would not throw one straw in the way of the American Missionary Association, or of any other society honestly laboring to disseminate light and hope amongst us.

I made no attack upon the American Missionary Association, and I decline to be held responsible for what my friend, Mr. Langston, was pleased to say on that occasion. I spoke generally for justice, rather than for alms-giving or alms-asking. I demand now, and demanded then, education for my race through all the channels open to other people, and that they be allowed to work out thereafter their own destiny.

Faithfully yours,

FREDERICK DOUGLASS.



## CHINESE IN AMERICA.

## "CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., I. E. Dwinell, D.D., Rev. T. K. Noble, S. H. Willey, D.D., T. C. Wedderspoon, Esq. and Hon. Samuel Cross.

DIRECTORS: Rev. Geo. Moorar, D.D., Hon. E. D. Sawyer, Rev. E. P. Baker, J. M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball and E. P. Sanford, Esq.

SECRETARY: Rev. W. C. Pond. TREASURER: E. Pache, Esq.

REV. W. C. POND writes, saying:

"I send with this a letter from Rev. T. M. Oviatt, pastor of the Pres. Church at San Leandro. It contains an account of a work among the Chinese in that locality, in which he and his family have been the chief, and almost the sole, actors. He is a man of most excellent spirit, and has occupied important positions as a pastor in Illinois and Iowa. Jee Gam used to visit his school, and became greatly interested in it. Since he went away Wong Sam has been there. The converted Chinese have, for this reason, perhaps, preferred to associate themselves with our mission, rather than the Presbyterian."

SAN LEANDRO, CAL., July 17, 1876.

REV. W. POND.—*Dear Bro.:*

In hopes that it may interest you as a Superintendent and friend of missions, I will give you a little sketch of our work among the Chinese of this locality. Some fifteen months ago, and shortly after taking charge of the church on this field, I found in the Sabbath-school a class of two or three Chinese,—young men,—who were well-known as faithful domestics, and who had joined the school to learn our language, but cared nothing for our religion, as they still were Josh worshippers. They had made considerable proficiency, so as to read passably in the Third Reader. In the Sabbath School they were not taught the Bible, but simply the English language.

My family thinking to do them good, and teach them more of Bible truth, invited the class to meet at the Parsonage for more ample instruction and religious conversation. They readily came, and at first were received two nights of

every week, from seven to ten o'clock. They asked the favor to invite in other Chinese house servants, and were cheerfully accorded full license to bring all whom they would. Very soon the number increased to twenty, and four of my family (all of us,) taught, and the evenings were increased to four a week.

The mission house and chapel has been at my residence from the first. We have given up to "our boys" our parlor, dining room and kitchen, and often at the same time the pastor's study. Their studies have been the orthography and pronunciation, reading, writing, and definition of words, Geography, Arithmetic, and portions of Scripture, and also to conclude the evening study, thirty minutes vocal music in sacred songs, aided by a piano, which one of the class (my own servant,) has learned to play acceptably. They close always with the L. M. Doxology, and Lord's Prayer in concert in English, and a prayer in Chinese. It is needless to say they have all made astounding progress in enunciation, reading, &c., some of the class writing as well as I do.

As soon as the class was formed, we began with them religious conversation and Bible reading. The oldest of them, even from the Sabbath school, saying "no one ever said anything to us about Jesus Christ." From the very first, deep religious feeling was manifested among them all. As soon as explained to them, they all renounced idol and ancestry worship. Often at the mention of sin, the need of holiness, and the way of life, they were in a flood of tears. Very soon three experienced religion. Visiting Bro. McLean's church at Oakland, nearly one year ago, when several Chinese converts were there baptised, and made a public profession, they inquired diligently, *there* and *here*, to know the ways of God more perfectly, and at their urgent request, these three were

examined carefully by the session here, assisted by Fung Affoo and Jèe Gam, (whom you well know,) and they were found worthy of baptism and reception. Two more of the class soon followed, and joined the Church, and yesterday another, making six, was baptised. Six more of the class give credible evidence of conversion, whom we treat as Catechumens and in training for church relations.

The most simple, unaffected and prayerful instances of piety in my church are our dear boys, and they have been *fiercely* tried.

They are the most appreciative and grateful creatures,—the most thoughtful, gentlemanly and earnest I ever yet met in class.

None of my family can be *ill* or *suffering* without enlisting all their sympathies,—their little delicate attentions, and their earnest prayers. It would require a week to tell you all the touching instances of their devotion and thoughtfulness,—not unattended with great sacrifices on their part, and many gifts.

The most of them are studying to be teachers to their own race. One of them is already at work in Jee Gam's

place in Oakland, in Bro. McLean's Sabbath School. The more advanced of the class aid those who are beginning, when I or any of my family are too ill to hear them.

In the chapel services, held at my house every Sabbath evening, let me not forget the faithful and valuable services of the Evangelist Wong Sam, whom you send over, and who preaches to them. In his absence, one of the most advanced of the class preaches, and two or three already do it well.

There has no other aid come to us from abroad, and now we feel the need of two things—a mission house for our boys, for their permanency and comfort, and the regular, trained instruction of an earnest Evangelist every Sunday night. I think \$300 outside aid, with what we could do here, would be all sufficient. If some ardent friend of Christ eastward, whom God has blessed with five talents, wants to put it to good usury, I can say I have never seen a place where it would be more bountifully or immediately productive.

Yours very respectfully,

T. M. OVIATT.

## OUR SUNDAY-SCHOOL LETTER.

[ORIGINAL.]

To be read to the School and in the Missionary Concert.

By Miss E. H. Twichell; Savannah, Ga.

Dear Sabbath-school friends:—

Shall I tell you a little of our work in Savannah the past year? Our force of laborers has been small, though the field is large, and there is work for many hands to do. Sometimes as we look around, seeing the great need of work to be done, we feel discouraged, but soon a "ray of sunshine" dispels the cloud, and we go forth with fresh vigor, thanking God that he has given us health and strength, which we can use to his glory, in bringing in a few "sheaves." If we cannot do all we would like, we'll do all we can, trusting ere long to have more help.

We are now rejoicing in the prospect of a *new Chapel*. The walls are up, and

we hope to have it completed and dedicated early in the autumn. This is an item of much interest to us. The colored people are not unlike the "whites" in being fond of new things, and we have long felt the need of this Chapel. Our services have always been held in the school building. The great question was, how the money could be raised. The colored people were too poor to give much, but would cheerfully give their "mite." The A. M. A. did not wish to add to their burden these hard times, but after due consideration, they thought best to make a beginning, trusting our Northern friends would give us a helping hand.

A little chapel has also been built two miles west of the city, where a most



worthy young colored man is laboring very successfully. He preaches and has Sabbath-school,—then during the week teaches day and night school, anxious to do what he can for his people. There has been quite a revival in his church, for several weeks past,—to use his expression, “the church is all on fire.”

Another field has been opened two miles east of the city, where a good work is going on. Indeed, we have had much to cheer us during the past winter. Our Sabbath-school and Bible Class have been exceedingly interesting. The Bible Class meets on Thursday evening, and is taught by our pastor. There is always a large attendance. This class is not confined to our church, but members from all the churches attend, seeking Bible instruction. At first, all were afraid to ask or answer questions, but by degrees they gained confidence, till they would hold most interesting arguments. Many ideas advanced would do credit to learned Bible scholars. The progress made was truly astonishing. Several of its members are holding mission Sunday-schools outside the city, and are doing much good. Our Sabbath-school has gained in interest each week; many scholars have not been absent a Sabbath for four and five months. Quite a number have given their hearts to Jesus. *Little Willie* was a long time under conviction, nothing we could say seemed to give him any light or comfort, for weeks he went about with such a sad face, it was painful to see him. He said he wanted to be a Christian, that he was a great sinner, but Jesus did not hear his prayers. At last light dawned. One morning he came in looking bright and happy, and said he felt better, all was right now, he had found Jesus, and He had forgiven his sins. Then he wanted to unite with the church, but here he met trouble again. His mother thought he was *too young* to join the

church. This nearly broke the poor child's heart. After talking with her she consented, and the little fellow came bounding in long before church time, his face fairly radiant, anxious to acknowledge before all that he was determined to serve Christ.

*Jimmy*, a bright, young lad was deeply convicted, but was determined *not* to yield to the “still, small voice.” He was young, and full of fun, and did not want to give up his worldly pleasures; said he intended to be a Christian *sometime*, but not yet; he wanted to be “let alone.” Sometimes I feared I must give him up, but God did not. One night he arose in prayer-meeting, and said Jesus had always been good to him, and he had been a great sinner. He had tried hard to resist him, but He would not let him go. He was now determined to give up sin, and follow Christ, and was very thankful for what his teacher had said to him. He did “hold fast,” and now rejoices in the love of Jesus, a bright Christian. Many others have given their hearts to the Saviour, gladdening our labors. We can but feel “God is with us.”

The people here are very poor. The suffering has been greater this year, than at any other time since the war. Crops have failed, and there is no money. Saturday I call my “ration day,” when many of the very old people come to me for food and clothing, those that are too old and feeble to work, with none to care for them. It is always a happy day to me. One, “Aunt Jane,” an earnest Christian, now near eighty years old, was almost wild with delight, when I gave her a pair of *new shoes*. She said it was the *first pair of new shoes she ever had in her life*. Through the great kindness of Northern friends in sending me clothing and money, I have been enabled to make many a poor heart rejoice, and many a poor body comfortable. May their noble efforts still continue, “Feeding the hungry, and clothing the naked.”

## POETRY.

*From the Morning Star.*

## INSIGHT.

We sow the glebe, we reap the corn,  
We build the house where we may rest;  
And then, at moments suddenly,  
We look up to the great wide sky,  
Enquiring wherefore we were born,—  
For earnest or for jest?

The senses, folding thick and dark  
About the stifled soul within,  
We guess diviner things beyond,  
And yearn to them with yearning fond;  
We strike out blindly to a mark  
Believed in but not seen.

But in the tumult and excess  
Of act and passion under sun  
We sometimes hear,—oh, soft and far  
As silver star did touch with star—  
The kiss of Peace and Righteousness  
Through all things that are done.

*Elizabeth Barrett Browning.*

## FAMILY CIRCLE.

## THE LITTLE DOOR-KEEPER.

BY SOPHIE E. EASTMAN.

"Let's play clap out," cried JULIE;  
"I'll be doorkeeper."

"No, I," "I," "I," chorused several voices.

"I will count up and see who," said BELL GREEN, with authority. BELL was one of the older girls from the back seat, and no one ventured to dispute her. So she began—

"Eary, airy, ickery, un,  
Phillisay, phollosy, NICHOLAS, JOHN,  
Quever, quaver, English knaver,  
Stricklum, stranglum, out;"

and her finger pointed to JULIE, so her chance was gone the very first thing.

"I don't care!" said JULIE, angrily, flinging herself out of the line, "I proposed the game, and it's no fair to count up. You are the meanest girls I ever saw, so there!" and she walked out

of the yard, shutting the gate after her very hard. Straight to Aunt AMY she went with her story.

"I wish my dear little JULIE could be a door-keeper all the day long," said auntie, gently.

"There, I knew you would think they were hateful to me," cried JULIE; then, catching sight of the expression on Aunt AMY's face, she added, in a different tone, "O, dear, I know there's a verse coming. I never did see anybody so full of the Bible as you are, auntie."

"I was just thinking of DAVID's prayer," she said. "'Set a watch, O Lord, before my mouth; keep the door of my lips.'"

"There she comes," said MYRA WELLS, a few minutes later; and she called out, "Here, JULIE, you may have my place; I don't care."

"No, thank you," she answered, pleasantly, "I have found some other door-keeping to do."

And so through that day, and many days to come whenever she was angry, she kept the door of her lips shut so carefully that the wicked, impatient words could not get out, and all the girls wondered to see her grown so gentle and lovable. And, best of all, I think the gates, too, have lifted up their heads, and the King of Glory has come in.

Dear little friends, will not you also be door-keepers? — *Christian Banner.*

## RAIN FROM HEAVEN.

Once a little girl, who loved her Saviour very much for having so loved her, came to her clergyman with some money for the missionary society. He opened the paper and found eighteen shillings.

"Eighteen shillings, Mary! How did you get so much? Is it all your own?"

"Yes, sir. Please, sir, I earned it."

"But how, Mary! You are so poor!"

"Please, sir, when I thought how He had died for me, I wanted to do some-



thing for Him; and I heard how money was wanted to send the good news out to the heathen."

"Well, Mary!"

"Please, sir, I had no money of my own, and I wanted to earn some. And I thought a long time; and it came to me how there were many washerwomen that would buy soft water. So I got all the buckets and cans I could; and all the year I have been selling the soft water for a halfpenny a bucket: that's how I got the money, sir."

The clergyman looked at the little girl who had been working so long and so patiently for her Master, and his eyes glistened.

"My dear child," he said, "I am very thankful that your love for your Saviour has led you to do this work for him. Now I shall gladly put down your name as a missionary subscriber."

"Oh, no, sir! not my name."

"Why not, Mary?"

"Please, sir, I would rather no one would know but Him. If it must be put in, please write, 'Rain from heaven.'"

And so little Mary went away.

*Juvenile Instructor.*

### "JESUS, LOVER OF MY SOUL."

The brothers, John and Charles Wesley, with Richard Pilmore, were one evening holding a twilight meeting on the common, when they were attacked by a mob and fled from its fury for their lives. The first place of refuge that they found, after being for some time separated, was a hedge-row near at hand behind which they hid a few minutes, protecting themselves from serious injury by the missiles that fell like hail about them, by clasping their hands above their heads as they lay with their faces in the dust. As night drew on, the darkness enabled them to leave their temporary retreat for a safer one at some distance. They found their way at last to a spring-house, where, in comparative

security, they waited for their pursuers to weary of seeking them. "Here they struck a light with a flint stone," dusted their soiled and tattered garments, and, after quenching their thirst, bathed their hands and faces in the water that bubbled from the spring and flowed away in a sparkling streamlet. Then it was that Charles Wesley was inspired to write "Jesus, lover of my soul," with a bit of lead which he had hammered into a pencil.

These circumstances beautifully illustrated the hymn, giving to almost every line a reality that makes it peculiarly significant to every loving Christian heart. They had fled before their enemies, and found shelter from danger; he sang,

"Jesus, lover of my soul,

Let me to thy bosom fly."

—*Christian Guardian.*

## RECEIPTS

FOR JULY, 1876.

### MAINE, \$244.75.

Augusta. J. B. Bell, for student, Talladega C.	5 00
Bethel. First Parish, Mrs. R. A. Chapman \$2., 4 Individuals \$1. ea.	6 00
Castine. Mrs. L. S. Adams	30 00
Farmington. Cong. Ch. and Soc.	22 75
Fryeburg. Cong. Ch. and Soc.	8 00
North Anson. "A Friend"	5 00
North Yarmouth. Cong. Ch.	10 00
Orland. Rev. Joseph Smith to const. Mrs. BATHSHEBA JONES, DEA. MERRILL DAVIS, ISAAC VERRILL, DEA. ELISHA NEWCOMB, and DEA. MOSES G. HILL, L. M's.	150 00
Waterford. Cong. Sab. Sch.	6 00
West Bethel. Mrs. E. C.	1 00
Winthrop. Mrs. S. B.	1 00

### NEW HAMPSHIRE, \$406.96.

Atkinson. Cong. Ch. and Soc.	3 00
Bristol. Cong. Ch. and Soc.	1 54
Brookline. Cong. Ch. and Soc.	11 00
Fisherville. Cong. Ch. and Soc. (ad'l.)	1 00
Francetown. Mrs. S. E. Kingsbury and Miss S. E. Kingsbury \$5. ea.	10 00
Harrisville. Cong. Ch. and Soc.	3 20
Kensington. Rev. Mr. Eldridge, for student aid, A. U.	5 00
Loudon. L. S. Edgerly	25 00
Manchester. C. B. Southworth	50 00
Milford. Cong. Ch. and Soc.	16 22
Nashua. Edward Spalding, M. D. \$100., Cong. Ch. and Soc. \$75.	175 00
New Boston. "A Friend" \$100., Women's Aux. Soc. by Mrs. S. D. Atwood, Sec. \$6.	106 00

### VERMONT, \$525.65.

Barre. Cong. Ch. and Soc.	15 00
Bellows Falls. Cong. Ch. and Soc. (ad'l.)	2 00
Cambridge. Dea. Solomon Montague \$10.,	

Mr. and Mrs. O. W. Reynolds \$5., Harlow		New Bedford. First Cong. Ch.	20 00
Wires \$5.,	20 00	Newbury. First Ch. M. C. Coll.	9 00
Castleton. Cong. Ch. and Soc.	27 35	Newton Centre. Dea. E. W. Noyes, \$51.50,	
Corinth Centre. Cong. Ch. and Soc.	2 70	Mrs. M. B. Furber's Bible Class \$50. for	
Craftsbury. Cong. Ch. and Soc.	9 00	student aid, <i>Atlanta U.</i>	101 50
Danville. Cong. Sab. Sch.	10 00	North Abington. Cong. Ch. & Soc. M. C. Coll.	3 35
East Corinth. Cong. Ch. and Soc.	17 43	North Adams. Cong. Ch.	17 33
Fayetteville. Cong. Ch. and Soc.	6 20	Northampton. Miss F. Williams	10 00
Georgia. Cong. Ch. and Soc.	10 00	Northborough. Cong. Ch. and Soc.	100 00
Grafton. Cong. Ch. and Soc.	20 75	North Brookfield. First Cong. Ch. and Soc.	
Granby. Cong. Ch. and Soc.	2 00	\$10., "Little Banks" of First Cong. Soc.	
Jamaica. Cong. Ch.	6 00	\$16.	66 00
Ludlow. Cong. Ch. and Soc. (ad'l.).	2 00	North Reading. Cong. Sab. Sch.	9 71
Middlebury. Cong. Ch. and Soc.	20 78	Norton. Trin. Cong. Ch. and Soc.	5 00
Morrisville. Cong. Ch. and Soc.	7 25	Norwood. Mrs. H. N. Fuller	5 00
Norwich. Cong. Ch. and Soc.	8 12	Oxford. First Cong. Ch. and Soc.	33 00
Saint Albans. First Cong. Ch. and Soc.	82 04	Palmer. Second Cong. Ch. and Soc.	8 94
Saint Johnsbury. North Cong. Ch.	58 94	Peabody. South Cong. Sab. Sch.	60 00
Saxton's River. E. H. Pettengill, M. D.	5 00	Phillipston. Wm. A. Eaton and Wife \$3.,	
Sheldon Springs. A. E. McLean	20 00	A. and S. Ward \$2., A. and T. Ward \$2.,	
Springfield. ESTATE of Miss Elizabeth		bal. to const. Mrs. EMILY EATON, L. M.	7 00
Barrett, by Henry Closson	93 00	Randolph. "A Friend"	20 00
Stratford. Cong. Ch. and Soc.	15 00	Salem. South Cong. Ch. and Soc. \$180.04	
Wardsborough. Cong. Ch. and Soc.	4 41	(of which \$100 from J. H. Towne to const.	
West Brattleborough. Cong. Ch.	25 63	Mrs. E. S. ATWOOD, Mrs. J. H. TOWNE, and	
West Westminster. Cong. Ch.	25 60	Mrs. S. F. QUMBY, L. M.'s.) Martha Whip-	
West Townshend. Cong. Ch.	9 45	\$10., Emily L. Nelson \$5.	195 04

## MASSACHUSETTS, \$7,440.36.

Andover. Chapel Cong. Ch. and Soc.	106 50	Saundersville. Cong. Ch. and Soc.	10 00
Arlington. Dea John Field \$57.0. Cong.		Saxonyville. Edwards Cong. Ch. \$39.22 and	
Ch \$33.19.	533 19	Sab. Sch. \$15.	54 22
Ashby. Sab. Sch., for student aid, A. U.	10 00	Shelburne. Cong. Ch.	18 83
Auburn. Cong. Ch.	35 50	Southbridge. U. S. and D. B. Weld, \$5. for	
Ayer. Mrs. John Spaulding	50 00	Emerson Inst. and S. L. M. \$1., for stu-	
Beverly. Dane St. Cong. Ch. and Soc.	51 50	dent aid.	6 00
Boston. Mrs. Sally Perry, \$68. for Brewer		South Deerfield. "A Friend" \$25.00, Cong.	
Normal School—Miss Read \$10.	78 00	Sab. Sch. 100 Library Books, by B. L.	
Bridgewater. Mrs. Sarah L. Alden	30 00	Howes; Sec.	2 50
Brocton. Joseph Hewett	5 00	South Natick. John Ehot Ch. and Soc.	7 60
Canton. Elijah A. Morse	200 00	South Weymouth. Second Cong. Ch., E. L.	
Charlton. Cong. Ch.	17 00	Torrey \$30. to const. GEO. L. BLANCHARD,	
Concord. Trin. Cong. Ch. and Soc.	35 43	L. M.	30 00
Coleraine. Cong. Ch. and Soc.	16 00	Springfield. First Ch. and Soc. \$63.12, Ira	
Danvers. Maple St. Cong. Sab. Sch.	150 73	Merritt \$10., Miss Ruth E. Clizbe \$5.	78 12
Dedham. Allan Ch. and Soc.	50 88	Stockbridge. Miss Alice Byington, for	
Dunstable. Cong. Ch. and Soc.	5 00	Brewer Normal Sch.	20 00
East Boston. Geo. H. Fogg	20 00	Stoughton. Cong. Ch. and Soc.	2 40
East Bridgewater. Union Cong. Ch.	15 00	Sudbury. Union Cong. Ch. and Soc.	40 00
East Hampton. J. H. Sawyer, for Talla-		Uxbridge. Mary A. Chapin, \$4. Mrs. C. E.	
dega C.	7 45	Chapin \$25. for student aid, <i>Atlanta U.</i>	79 00
Enfield. Edward Smith \$300. ESTATE of J.		Walpole. Mrs. C. T. Metcalf	5 00
B. Wood \$150. by W. B. Kimball, Ex.		Ware. ESTATE of Orrin Sage, by Wm.	
Miss J. Clark, \$12. for Brewer Normal		Hyde, Ex.	2,500 00
Sch.	462 00	Watertown. Corban Soc.	35 00
Feeding Hills. Cong. Ch. and Soc.	5 90	Waverly. Cong. Sab. Sch., for a student,	
Framingham. Plymouth Cong. Sab. Sch.	35 67	<i>Atlanta U.</i>	25 00
Great Barrington. First Cong. Ch.	47 47	Westborough Cong. Sab. Sch.	61 57
Greenfield. First Cong. Ch.	9 32	Westfield. Mrs. J. F.	1 00
Groton. Union Cong. Ch. and Soc. \$36.71,		Wilbraham. Cong. Ch. and Soc.	17 39
Elizabeth Farnsworth \$30.	56 71	Williamsburgh. Cong. Ch. and Soc.	30 00
Hampshire Co. "Economy"	15 00		
Hanson. Mrs. Mary Perry, widow of Joshua			
Perry, for Berea C.	1,000 00		
Holyoke. Second Cong. Ch. and Soc.	14 09		
Hopkinton. Mrs. J. P. Claffin, for Talla-			
dega C.	30 00		
Lanesville. Cong. Ch. and Soc.	8 44		
Lawrence. Lawrence St. Cong. Ch. & Soc.	120 00		
Lincoln. Cong. Ch. \$25. for Theo. student,			
Talladega C.—Miss E. A. Fay \$20. for			
<i>Atlanta U.</i>	45 00		
Long Meadow. Ladies Benev. Soc.	11 45		
Lowell. John St. Cong. Ch. and Soc. \$28.68,			
Hon. N. Crosby \$25. A. L. Brooks and Dea.			
J. K. Chase \$20. ea. "A Friend" \$15. Mrs.			
E. M. Buss and S. N. Wood \$10. ea.	128 68		
Marlborough. Union Cong. Ch. and Soc.	47 45		
Medway. Village Ch. and Soc. (ad'l.).	6 50		
Milford. Mrs. Saml. Walker, for student			
aid, A. U.	10 00		
Millbury. Mrs. L. E. Case, for student aid,			
A. U.	5 00		
Monson. Dea. A. W. Porter	100 00		
Montague. ESTATE of Mrs. Laura E. Winter			
by Benj. Winter, Ex.	150 00		
Monterey. M. S. Bidwell	20 00		

## RHODE ISLAND, \$207.55.

Little Compton. Cong. Sab. Sch. for Chris-	
tian ed. of Chinese children in Cal.	24 70
Providence. Central Cong. Ch.	182 85

## CONNECTICUT, \$3,375.84.

Berlin. Second Cong. Ch.	37 24
Bethel. Cong. Ch.	12 29
Bridgeport. Second Cong. Ch.	81 28
Chester. Cong. Ch.	17 48
Collinsville. Everest Fund, for Theo. stu-	
dents, <i>Talladega C.</i>	250 00
Colchester. First Cong. Ch. and Soc. \$77.28	
and Sab. Sch. \$5.65.	82 93
Durham. First Cong. Ch. \$25.—A. S. C. 25c.	
for postage	
East Hartford. Cong. Ch.	25 25
Greenwich. "A."	20 00
Greenville. Carrie Gordon, for student	
aid, A. U.	5 00
Gulford. Mrs. Geo. Bartlett	10 00
Hanover. Cong. Ch. and Soc. to const. Mrs.	
LAURA L. CUTLER, L. M.	50 00
Hartford. Mrs. H. A. Perkins \$100. Mrs.	
Ceo. C. Perkins \$50—Cong. Sab. Sch. Class	
\$15. for student, <i>Talladega C.</i>	165 00
Killingly. Cong. Ch.	17 75



Killingworth. ESTATE of Joseph P. Lane, by Nathan Lane, Ex.	57 00
Meriden. First Cong. Ch.	44 50
Mount Carmel. Cong. Ch. and Soc.	11 46
Milford. Cong. Ch., for Theo. Dept. Talladega C.	25 00
New Britain. South Cong. Ch. \$75.72, Norman Hart \$30. to const. Mrs. ELLEN H. WELLS, L. M., Maria and J.H. Kelsey \$2.	107 72
New Haven. Dwight Place Cong. Ch. \$103. "A Friend" \$25. "A Friend" \$10. Miss A. B. Treat \$10.	148 00
Norfolk. ESTATE of Amos Pettibone by J. H. Stevens, Ex.	200 00
North Coventry. Cong. Ch. \$31.15, to const. ANDREW KINGSBURY L. M., "A Friend" \$5.	36 15
Norwich. First Cong. Ch. to const. REV. CHAS. T. WEIZEL, L. M.	35 00
Plantsville. H.D. Smith \$100. for Straight U.—T. Higgins \$50.	150 00
Putnam. Second Cong. Ch. \$72.25, "A friend of the needy," \$17.50.	89 75
Straford. Cordelia Sterling, for student aid, A. U.	15 00
Unionville. Cong. Ch. \$23.50 for Straight U.—Mrs. M. A. S. \$1.	24 50
Wallingford. Mrs. S. P. Hall.	2 00
Washington. "P. and N."	10 00
Waterbury. "A Friend"	100 00
West Meriden. E. K. Breckenridge.	10 00
West Haven. Mrs. E. C. Kimball.	10 00
Willimantic. Cong. Sab. Sch.	25 00
Wilton. Cong. Ch.	24 54
Windsor. Cong. Ch.	70 00
Winstead. Mrs. J. C. Stillman.	5 00
Wolcott. Cong. Ch.	6 00
Woodbury. ESTATE of Reuben J. Allen by G. B. Lewis, Ex.	1,250 00
— "A Friend"	25 00

## NEW YORK, \$1,116.50.

Binghamton. H. N. Lester \$25.—E Noyes \$5. for Brewer Normal Sch.—First Cong. Ch., (ad'l.) \$1.20.	31 20
Brooklyn. "Church of the Pilgrims"	146 02
Canandaigua. Rev. F. T. Bailey.	10 00
De Freestville. W. I.	1 00
Eaton. Cong. Ch.	16 11
East Otto. Cong. Ch. to const. DEA. JOHN DOW, L. M.	30 00
Grauby Centre. J. C. Harrington.	10 00
Hamilton. Second Cong. Sab. Sch. \$14. for student, Talladega C.—Dea. John Foote \$10.	24 00
Himrods. Mrs. Hester Ayres.	5 00
Homers. Cong. Ch.	163 10
Lake George. Presb. Ch.	1 00
Madison. Cong. Ch. and Soc.	16 00
Morrisville. Dea. A. B. De Forest.	100 00
New York. Mr. and Mrs. W. E. Dodge \$150. for student aid, Atlanta U.—"Life Long Friend," \$5. and bundle of C.	155 00
Paris. Mrs. A. Pierce.	5 00
Penn Yan. M. Hamlin.	100 00
Poughkeepsie. "A Friend" \$50, First Reformed Ch. \$21.22.	71 22
Springfield. Mrs. Rev. Geo. Hollis \$5., "A Friend" \$1.	6 00
Syracuse. Rev. J. C. Holbrook, D. D.	25 00
Trumansburgh. Hermon Camp.	20 00
Union Springs. Mrs. Mary H. Thomas \$105. (\$100. of which for Woodbridge, N. C.) Miss Emily Thomas, \$10. for student aid, Atlanta U.	115 00
Waterville. Mrs. J. Candee \$5., Mrs. Wm. Winchell \$2.	7 00
West Bloomfield. Sab. Sch. by L.W. Smith Treas.	5 00
Westport. "A. M. S." for Emerson Inst.	3 00
West Winfield. Mrs. Luna Bucklen to const. REV. L. W. CHURCH, L. M.	50 00
Williamsburgh. — C.	25

## NEW JERSEY, \$203.40.

Chester. Branch Sab. Sch. of First Cong. Ch.	5 18
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Irvington. Rev. A. Underwood to const. JOHN B. THRESHER, L. M.	30 00
Lodi. Miss Mary Greig.	10 00
Orange. Trinity Cong. Ch.	148 22
Parsippany. Mrs. Jane W. Wood.	10 00

## PENNSYLVANIA, \$102.50.

Brownsville. T. S. W.	50
Clark S. P. S.	1 00
Philadelphia. Mary A. Longstreth, for student aid, A. U.	50 00
Terrytown. Dr. G. F. H.	1 00
Troy. C. C. Paine.	30 00
Washington. Mrs. Mary H. M. McFarland	20 00

## OHIO, \$492.35.

Adams Mills. Mrs. M. A. Smith.	10 00
Akron. Thomas Rhodes, for student, Talladega C.	5 00
Ashland. J. Thomson.	2 28
Brighton. Cong. Ch. and Soc.	6 00
Castalia. Cong. Ch.	5 00
Cleveland. "A Friend," for student aid, A. U.	16 00
Cuyahogo Falls. Cong. Ch.	9 00
Greenwich Station. Wm. M. Mead.	5 00
Jersey. Mrs. Lucinda Stanet.	10 00
Lexington. Rev. W. T. Richardson.	10 90
Lodi. Cong. Ch. and Soc.	15 00
Lorain. Cong. Ch.	7 00
Mansfield. Edward Sturges, Sen.	75 27
Marblehead. Cong. Ch.	6 75
Mechanicsburgh. Rev. N. H.	1 00
Mount Vernon. E. S. S. R.	1 00
Mulberry Corners. Mrs. Eunice D. Lyman.	10 00
North Bloomfield. Alex. H. Brown \$100. Eliza H. and Anna T. Brown \$100. for Theo. students, Talladega C.	200 00
North Kingsville. Rev. E. J. Cummings for student, Talladega C.	5 00
Oberlin. Second Cong. Ch.	11 23
Painesville. Mrs. L. S.	50
Rockport. Cong. Ch.	4 00
Richfield. Mrs. S. Townsend.	2 50
Saint Clairsville. Wm. Lee, Sen.	2 00
Sheffield Lake. Maria L. Root, for student aid, A. U.	5 00
Springfield. First Cong. Ch.	9 32
Tallmadge. Cong. Sab. Sch.	32 50
Wauseon. Cong. Ch.	26 00

## INDIANA, \$6.

Goshen. Dea. M. G. Lee.	5 00
Sparta. J. H.	1 00

## ILLINOIS, \$1,249.82.

Altona. Cong. Ch.	33 56
Amboy. Cong. Ch.	35 50
Byron. Cong. Ch.	15 00
Chicago. Col. C. G. Hammond \$500. First Cong. Ch., M. C. Coll. \$20.65, J. H. P. 50c.	521 15
Danville. Mrs. A. N. Swan.	10 00
Dover. Cong. Ch.	30 58
Greenville. Cong. Ch.	5 40
Lake Forest. Mrs. W. A. Nichols, for student aid, Fisk U.	5 00
Lewistown. Wm. Proctor.	50 00
Mendon. Mrs. J. FOWLER \$50. to const. herself L. M., "A Friend" \$5.	55 00
Millburn. Cong. Ch. (ad'l.)	1 00
New Windsor. First Cong. Ch.	6 75
Oak Park. Cong. Ch.	16 00
Ottawa. "A Friend" \$15. Cong. Ch. \$12.30.	27 30
Peoria. Moses Pettengill \$50., Mrs. H. W. Pettengill \$10.	60 00
Peru. Cong. Ch. \$15.78. Bible Class \$2.33.	18 11
Poplar Grove. Cong. Ch. \$3.62, Sab. Sch. \$1.25, for student aid, Fisk U.	4 87
Quincy. First Union Cong. Ch.	26 85
Rockford. Second Cong. Ch.	60 50
Roseville. Women's Miss. Soc. \$15., Rev. A. L. Pennoyer and Wife \$5.	20 00
Saint Charles. Cong. Ch.	16 25
Wheaton. First Ch. of Christ (ad'l.)	26 00
Woodstock. J. N. Barber.	5 00
— "Friends in Illinois."	200 00

## MICHIGAN, \$270.26.

Adrian. Plymouth Sab. Sch.....	4 25
Allegan. First Cong. Ch.....	12 50
Benzonia. First Cong. Ch. and Soc. to const.	
Rev. A. L. GRIDLEY, L. M.....	30 00
Covert. Cong. Ch., for student aid, Fisk U.....	53 51
Dexter. Mrs. E. L. Farrar.....	10 00
Litchfield. Ladies Miss. Soc of Cong. Ch.	
\$10. "Shining Lights" Mission Circle \$5.,	
for Emerson Inst.....	15 00
Lowell. Mrs E. A. Yerker.....	10 00
Muskegon. Major C. Davis, for student	
aid, Fisk U.....	10 00
Nunica. John S Kidder.....	5 00
Saint Johns. Cong. Ch.....	2 00
Stacton. Cong. Ch Sab. Sch.....	8 00
Union City. "A Friend".....	160 00
Victor. Dea Henry Post.....	5 00
Warren. Rev. J. L. Beebe.....	5 00

## WISCONSIN, \$190.10.

Alderly. Mrs. E. Hubbard.....	7 00
Beoit. First Cong. Ch. \$50 63, (of which	
\$40.63 for Emerson Inst.) First Cong Sab.	
Sch. \$3.30 for student aid, Fisk U.....	53 93
Fort Howard. Mrs. C. L. A. Tank.....	100 00
Hudson. Cong. Sab Sch. for student, Talla-	
degæ C.....	11 50
Sheboygan. Cong. Ch.....	16 67
Westfield. C. C.....	1 00

## IOWA, \$151.68.

Clay. D. E. Draper.....	5 00
Davenport. Edwards Cong. Ch.....	73 60
Gilman. Cong. Ch.....	10 00
Lansing Ridge. Ger. Cong. Ch.....	5 00
McGregor. Women's Miss. Soc.....	10 63
Maquoketa. M.-s. Soc. of Cong. Ch.....	20 70
Rockford. Women's Miss. Soc.....	1 50
Traer. Cong. Sab. Sch. \$10. for Emerson	
Inst.—Rev. C. H. Bissell \$10.—"A.M.B.".....	25 00
Vinton. Rev. L. H. F. for postage.....	25

## KANSAS, \$16.50.

Berlin. Mrs. S. D. Peirce.....	5 00
Burlingame. S. R. L.....	50
Calcutta. D. E. B.....	1 00
Topeka. Rev. C. S. Martindale.....	10 00

## MINNESOTA, \$163.32.

Excelsior. Cong. Ch.....	14 00
Hastings. D. B. Truax.....	5 00
Minneapolis. Rev. E. M. Williams \$100.	
for student aid, Fisk U.—Plymouth Ch.	
\$9.87, Second Cong. Ch. \$5.45.....	115 32
Saint Peter. Mrs. Jane A. Treadwell.....	3 00
Tivoli. L. H.....	1 00
Winona. Sab. Sch., for student aid, A. U.....	25 00

## NEBRASKA.

— "A Friend in Nebraska,".....	25 00
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## DAKOTA, \$6.

Yankton. Cong. Ch.....	2 00
Riverside. Coll. by Rev. L. Bridgman.....	4 00

## CALIFORNIA, \$470.80.

Benicia. Mrs. N. P. Smith.....	5 00
Oakland. Mrs. Seth Richards \$200., S.	
Richards \$100.....	300 00
Oakville. A. A. Bancroft to const. SAMUEL	
WINTERS, L. M.....	50 00
— Receipts of "The California Chi-	
nese Mission".....	115 80

## OREGON, \$19.60.

Astoria Cong. Ch.....	3 60
Forest Grove. Cong. Ch.....	6 00
Portland. Mrs. A. M. Bancroft and Mrs.	
Sexton.....	10 00

## DISTRICT OF COLUMBIA.

Washington. Mrs. A. N. Bailey.....	5 00
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## DELAWARE.

Felton. Miss C. A. B.....	1 00
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## TENNESSEE, \$160.10.

Chattanooga. Cong. Ch.....	2 75
Maryville. Rev. J. S.....	50
Memphis. Le Moyne Sch.....	141 85
Nashville. Rev. H. S. Bennett.....	15 00

## NORTH CAROLINA, \$228.70.

Raleigh. Brewer Normal Sch. \$184.05, Miss	
E. P. Hayes \$10., Mr. T. \$1.....	195 05
Wilmington. Williston School.....	33 65

## SOUTH CAROLINA, \$236.50.

Charleston. Avery Inst.....	220 75
Columbus. Rev. Fisk P. Brewer, for Brew-	
er Normal Sch.....	15 00
Monterey. H. C. C.....	25
Orangeburg. Cong. Ch.....	50

## GEORGIA, \$203.25.

Atlanta. Atlanta University \$96 50, Sales	
and Rentals \$9.—Teachers and Students	
of Atlanta U. \$30. for African M. and to	
const. JOSEPH E. SMITH, L. M.....	135 50
Macon. Lewis High Sch.....	52 75
Narchoocbee. Prof. F. H. Bradley, for	
student aid, A. U.....	15 00

## ALABAMA, \$252.70.

Montgomery. Cong. Ch., for African M.....	9 00
Selma. Cong. Ch., for Theo. student Talla-	
degæ C.....	5 00
Talladega. Talladega College \$220.75, J. F.	
Richardson \$10. for student, Talladega C.	
—"Friends" \$7.95.....	238 70

## LOUISIANA.

New Orleans. Straight University.....	36 25
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## MISSISSIPPI.

Tougaloo. Pub. Sch. Fund, \$1,569, Touga-	
loo University \$71.25.....	1,640 25

## MISSOURI, \$17.

Kidder S. C. Coult.....	5 00
Neosha. First Cong. Ch. \$10., Mrs. Edward	
Clark \$2.....	12 00

## DOMINION OF CANADA.

Montreal. E. P.....	50
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## ENGLAND, \$66.60.

Leeds. Ashwood. Thomas Harvey.....	54 60
London. Rev. J. S. Knight.....	2 00
— Miss S. L. Ropes.....	10 00

Total, \$19,432 79

Total from Oct. 1st. to July 31st..... \$155,665 34

WM. E. WHITING,

Asst. Treas.

Receipts, in coin, of "The California Chinese Mis-  
sion," E. Palache, Treas., for the quarter ending  
May 31st, 1876.

San Francisco. First Cong. Ch. \$47.15, J. S.	
Hutchinson \$5., H. H. Bigelow \$3 60, M.	
C. H. \$2.....	57 65
Stockton. Mrs. M. C. Brown.....	3 00
Chinese in Stockton \$3.85, in San Francisco	
50c.....	4 35
Fitchburgh. Mass. Calv. Cong. S. S. Infant	
Class by Mrs. A. H. Andrews (\$4. cur.).....	3 80
Hebron. Conn. First Cong. Sab. Sch. by J.	
H. Jagger (\$17. cur.).....	15 20
Manitowoc. Wis. Mrs. M. W. Mabbs.....	31 80

\$115 80